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BRIEF HISTORY
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KERRS AND KIN
1730 to 1930





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BRIEF HISTORY
OF
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VINCENT BROWN [Faint]



STAUNTON, VIRGINIA

1930

KERR AND KIN

By VINCENT BROWN KERR

Coming from Scotland and Ireland to seek a better country, the Kerrs first came to Pennsylvania and to the Valley of Virginia and located on Middle (Catheys) River and its branches of the (Shandoe) Shenandoah River in 1730 to 1749, and on Kerrs Creek about 1743, and at head of Middle River at Summerdean in 1783 (all in Augusta County, Va.) Records of Augusta County, Virginia, give many ways the Kerr name is spelled, as follows: Car, Care, Carr, Carre, Ceer, Kare, Karr, Keer, Kear, Kearr, Ker, and Kerr, making a dozen different ways to spell the name. The first records of marriages of Kerrs, Staunton, Augusta County, Virginia, are: Jean Kerr to John Hind in 1749, and James Kerr in 1762 and James Kerr in 1764, and James Kerr to Patience Houston 1786, Betsy Kerr to Thomas Givins 1789, and John Kerr to Elizabeth Hogshead 1794, Margaret Kerr to James Ramsey 1794, and Alexander Kerr to Sara Bell 1795, and Jane Kerr to James Leard in 1799.

Robert Kerr, of Scotland, married Elizabeth Bailey, of Wales, 1763, and came to Pennsylvania, 1763, and to Virginia 1783, and children: Margaret Kerr to Robert Dunlap 1792, Dan Kerr to Mary Kirkpatrick 1790, and Wm. Kerr to Mary Grove 1796, and Elizabeth Kerr to Isaac Grey and David, died (and a Ben Kerr to Elizabeth Myers 1796). Wm. Kerr's children married are Samuel X. Kerr to Eliza Wallace: Baily died: David Kerr to Jane Dunlap 1824, Elizabeth to Mose Wallace, Robert Grove Kerr to Cassandra McCutchan 1830, and they went to Texas; Margaret Kerr to Elijah Hogshead, Sarah Kerr to Rev. Pete Hoge, Wm. Kerr to Lucretia Clarke, Mary Jean Kerr to Wm. Anderson (James Kerr to Mary Kerr 1803).

Records show the Kerrs (Carr) were the first settlers of Virginia, for as early as 1637 a Carr settled in East Virginia

and a William Carre settled near Norfolk, Va., in 1642, and James Carr (Ker) bought 473 acres of land of William Beverly, of Augusta County, Va., in 1739, and 350 and 280 acres survey in 1752, which three tracts of 1103 acres he sold to William Robertson in 1764, located on Long Meadow Run. A James Kerr entered 400 acres in 1748, adjoining his son, William Kerr; Jas. Kerr later entered 230 and 130 and 127 acres of land near Middle River and New Hope, Augusta County, Va., and in 1747 he had 250 acres surveyed at Flag Spring, New Hope, Va., which Wm. Kerr sold to Ed. Rutledge, New Hope, 1753.

In 1747, James Kerr had 180 acres of land surveyed at junction of Long Meadow Run and Middle River, which John Kerr patented in 1749. John Kerr entered 400 acres of land in 1742 and 200 acres 1749 and in 1749 he deeded 100 acres to John Hind, who married his daughter, Jean Kerr. In 1750, a James Carre (Ker) bought 474 acres from James Patton, who bought it from Wm. Beverly in 1741.

John Kerr had children baptized by Rev. John Craig, as follows: Isabel, baptized in 1740; Elizabeth, 1742; Margaret, 1747, and Mary, in 1748. In 1741, Samuel Kerr had children baptized by Rev. John Craig, as follows: Samuel, 1741; Agnes, in 1742; William, in 1745, and Lucia, in 1747. William Kerr had children baptized by Rev. John Craig as follows: Andrew, in 1744; James, in 1746; Thomas, in 1747, and Andrew Kerr had two boys baptized: James, 1746, and John, in 1747, by the same Rev. John Craig. In 1749, Andrew Kerr patented 230 acres of land on Middle River (Catheys) River. In 1755, Samuel Kerr patented 224 acres of land on Big Meadow, or Elk Run, of Middle River. I think now the McCue Meadow.

In 1770 James Kerr died, and his eldest son, John Kerr, was administrator of James Kerr's estate, 1770.

In 1752, John Kerr bought 275 acres of land from Wm. Beverly, on Middle River and Big Meadows, and was to pay a Pepper corn tax on Feast Day of St. Michael, the Archangel, and in 1761 John Kerr sold 112 acres of this 275 acres

to William Mather, on Meadow and west part and, in 1788, James Agnew, after buying it, sold this 112 acres and thirty-three acres more adjoining to James Kerr. In 1779 John Kerr deeded James Kerr twenty-two acres, of the 275 acres on Big Meadows. In 1768, John Kerr deeded William McClure 150 acres of the same tract from Meadows to Middle River. In 1760, Wm. Kerr entered 188 acres of land. In 1768, John and Wm. Kerr sold to James Laird 124 acres of land on Middle River. In 1769, Wm. McClure was married, and Elizabeth McClure was John Kerr's daughter. Wm. and James Kerr were John Kerr's sons; John Allison was John Kerr's grandson. John Kerr died in 1794.

In 1811, James Kerr willed the above twenty-two acres to his grandson, James Kerr.

In 1761, James Kerr bought 300 acres of land of Samuel Bell, at forks of Long Meadow Run and Christians Creek and south side of Middle River, adjoining John Kerr's 180-acre patent, and the corner of Beverly Manor survey (of 1736) which James Kerr had the first old log house of the Kerr settlement of nearly 200. years ago, and in 1930 this old log house, built with wide rock chimney with fireplace to burn logs nearly as long as rails, and double thick doors and peephole windows to bar out Indians, is yet in use, and is owned by Margaret A. Kerr, a descendant of Kerrs from generation to generation unbroken.

In 1779, James Kerr bought ninety to 100 acres of land adjoining his 300 acres, on Christians Creek, being part of the James Lesley land. These Kerrs owned many thousands of acres of land on Long Meadow Run, Christians Creek, and Middle River; from near South Mountain to New Hope (now) and both sides above streams to Stone Church ten to fifteen miles, more or less, in length, and must be of the same family and lands adjoined each other.

In Beverly survey of 118,491 acres of land adjoining and including James Kerr's 300 acres, they call first corner beginning at five oaks, narrow point between Gearer Run and Thirsty Creek, and later called Beaver Run and Christie Creek,

and now called Long Meadow Run and Christians Creek; and in 1779, on this Thirsty Creek, James Kerr and Robert Kenney, executors of the Lesley estate, paid Sam Henry for five gallons of whiskey for Betsy Lesley's funeral; and another estate being settled, says they paid for seven gallons of whiskey at a funeral—some Irish wakes, sure—and later, 1817 and 1818, an old account book has kegs and gallons of whiskey sold at three shillings a gallon (50 cents); perhaps the above accounts for this creek being called Thirsty Creek (Kerrs lived on it) and some of Kerrs had thirsty throats like other folks; and they can't resist the temptation put to them by foes of home and license of evil; but, thanks to God, who tempts no man, and by His help the Christian men and women have said by their vote this devil's temptation *shall not be licensed, and woe to men who vote to put the cup to brothers' lips*, and Church members who vote for and speak for men who want liquor license, are deceitful above all things, and when the righteous rule, the people rejoice; but when the wicked rule, the people mourn. But Kerrs, with few exceptions, are sober, law-abiding citizens.

James Kerr was one of the justices of the first court held in Staunton, Augusta County, Va., 1745. About this time, Kerrs were settling on Kerrs Creek, about forty miles west of the first Kerr settlement on Long Meadow Run, Christians Creek, and Middle River.

A James Kerr married Elizabeth Robertson, 1762. She was born in 1746, died in 1776; a daughter of James Robertson and Elizabeth Crawford; and this James Kerr's son, James Kerr, married Patience Houston, and he was born 1763, died 1835, and James and Patience Kerr had a son, John Kerr, born 1789, died 1855 (is reported). It seems there were two marriages of James Kerrs. One married in 1762, Elizabeth Robertson, and one James Kerr married in 1764, and his wife was Jane, and their children were: James, John, Alexander, Nathaniel, Betsy (Givens), Margaret (Ramsey), and Jane (Leard), and James Kerr went to Kentucky and his brother, Nathaniel, and sisters soon went to Kentucky,

too, except Jane. James Kerr and wife, Patience, were in Kentucky, too, is reported.

My great-grandfather and mother were James and Jane Kerr.

This is finished for print December 20, 1930.

—VINCENT BROWN KERR.

My great grandfather, James Kerr, was born 1726, and died 1812, and his wife, Jane, born 1739 and died 1824. When this James Kerr, father of John, Alexander, James, Nathaniel, Betsy, Margaret, and Jane, died January 5, 1812, he owned about 600 acres of land, and had deeded 619 acres from 1790 to 1810, and his sons, John and Alex., bought all of this land except twenty-three acres, which he had willed to his grandson, James Kerr (John's son), and John Kerr's division part of this land included a mill and house with about 300 acres of land on Middle River and Christian's Creek. This land has been owned by Nathaniel Kerr (John's son) by purchase of the interest of his brothers, James, Joseph, Thomas, Amaziah, John, Alex., Hiram, and sisters, Sarah and Elizabeth, and after Nathaniel Kerr died in 1888 at the age of eighty-seven, his heirs, John, Mary, Zachary, James, Sarah, Cornelia, Margaret, Harriet, and Vincent, had these 300 acres divided in seven parts and James (Kerr), Margaret, Harriet, and Vincent bought the north part, which was seventy-five acres, on Middle River and Christians Creek. James sold his share, and Vincent sold his part to Walter Lee Kerr (a nephew). Margaret Kerr owns the land with the old house, nearly 200 years old, built when first settlement of Kerrs on Middle River, Christian's Creek, and Meadow Run, at the union of the three streams in one, near the corner of the beginning of the Beverly survey, in forks of said branch waters of the Shenandoah River. The above children of Col. Nathaniel Kerr (whose mother was Elizabeth Hogshead, daughter of James Hogshead), and Jane Patterson Revercomb, whose grandmother was Jane Patterson (kin to Bettie Patterson, who married Jerome Bonaparte), are descendants of the Kerrs, Hogsheads, Revercombs, and Forrers. The Kerrs

and Hogsheads were Presbyterians, and their first church was the Old Stone Church, which they helped to build, and their women carried sand from Middle River on horseback, several miles distant, and helped the men to build this church, which we are told was a fort, too, to flee to and bar out the Indians. My great-grandfather, James Kerr, deeded 145 acres of land to his son, John, on Big Meadows, in 1803, formerly owned by a John Kerr, from William Beverly, of 275 acres in 1752.

In 1803, James Kerr deeded 145 acres of land to his son, Alex., across the river, adjoining his old home tract of 300 acres. James Kerr's children married as follows: In 1792, John Kerr married Elizabeth, daughter of James Hogshead, and they had twelve children—James, Joseph, Thomas, Amaziah, John (a deceased baby), Nathaniel, John, Sara G., Alexander, Hiram, Jane, and Elizabeth. Joseph died in 1831, aged thirty-seven. Alexander died 1833, aged twenty-six. Jane died 1833. James married Nancy Thornton, 1818; Thomas married Margaret Calbreath, 1823, and James and Thomas went to Missouri. Amaziah married Jane Rutledge, 1825, and went to Illinois. Nathaniel married Jane P. Revercomb, 1840, and resided on the "Old Farm." John married Eliza Jackson about 1850 and resided on Big Meadow farm. Sara married Charles Armentrout and lived on Middle River. Hiram married Mary Ann Robertson and lived on Middle River. Elizabeth, unmarried, born 1813, died 1889, aged seventy-six.

The first Kerr who settled in the Valley of Virginia must have been James Kerr, who died in 1770, and his eldest son, John, administered on his estate, and James Kerr, my great-grandfather, must have been a son of the first James and brother of John, who had two sons, Wm. and James, and a daughter, Elizabeth McClure, and John, Samuel, Wm., and Andrew Kerr all owned land on Middle River, and all had children baptized by Rev. John Craig from 1740 to 1748, and their land adjoined on Middle River from New Hope to Stone Church, and are the same family.

JAMES AND JANE KERR'S CHILDREN

James Kerr's son, James, married and went to Kentucky, 1792.

In 1789 Betsy Kerr married Thomas Givens and went to Kentucky later.

In 1792, John Kerr married Elizabeth Hogshead.

In 1794, Margaret Kerr married James Ramsey and went to Kentucky later.

In 1799, Jane Kerr married James Leard and resided in Virginia.

In 1794, Nathaniel Kerr went to Kentucky, and I don't know whom he married.

In 1795, Alexander Kerr married Sara Bell and resided on River farm, and their eight children are: S. Bell, David, James, Ephraim, Joseph, Jane, Margaret, and Elizabeth; James died 1852, and S. Bell 1865; Jane, 1867; David in 1877, and Joseph in 1888.

S. Bell Kerr married Elizabeth McClure, and their children are Alexander, Samuel H., David M., James T., and Elizabeth.

David, Sr., married Rebecca Calbreath, and children are Ann, Elizabeth, Margaret, Caroline, Rebecca, and Virginia (Jennie) Kerr.

Ephraim married Margaret Huff, and James, Joseph, and Jane were unmarried.

Elizabeth married Wicks, and had a son, Dr. Wicks, in Missouri.

Margaret married Charles Scanland and went to Missouri, and their children are John F., Alex. K., Sara H., Nancy J., El Margaret, Charles B., Augusta.

Alexander Kerr, 2nd, married Frances Homes, and their children are Charles, Bettie, Frank, Howard, and Richard Kerr.

David M. Kerr, 2nd, married Rebecca Catherine Myers, and their children are Arthur B., Emmet, Wilbur M., Wm. Lee, and by second wife, Isabel Shumate and son, Elvin.

Samuel H. Kerr married Eutoka Bondurant, and their children are Hugh H., E. Bondurant, and second wife, Lucy Waddell, children—Jennetta and Elizabeth; and third wife, Bessie Byers.

James T. Kerr married Sara Myers, and their children are Hugh M., Dr. D. Bell, and James Newton Kerr; second wife, Alice Sites.

Elizabeth Kerr married Peter Link, and their children are Alice, and Hester; Alice married Charles Thompson, and Hester married Wm. H. Landes.

Rebecca Kerr married Robert Frame, and their children are Kerr, Lula, Bertha, and Florence.

Col. Nathaniel Kerr, born 1801, died 1888, aged eighty-seven, and wife, Jane Patterson Revercomb, born 1821, died 1866, aged forty-four and one-third years. Their children married as follows: John S. Kerr to Grace Perry, 1866, and he died 1920. Children are: Walter Lee, B. Vernon, Wm. Frank, Samuel R., Herbert Nathaniel, and M. Gordon.

William Thomas Kerr, unmarried, went to Colorado 1874, no letter since 1882.

Mary Elizabeth Kerr, unmarried, died in 1918, aged seventy-two.

Jacob Alex. Kerr, married J. Alice Bondurant 1872, and he died in 1882, aged thirty-five., and children are Floyd Nathaniel, Wm. Plummer, and Blanche Imogene Kerr.

Zachary Taylor Kerr married Isabel Waddell, 1882; he died 1893, aged 44½, and had one child, Carroll Waddell Kerr.

James Nathaniel Kerr, unmarried, aged 80, in 1930.

Sarah Frances Kerr, married Maj. Samuel W. Paxton, 1882. She died 1928, and children are Walter Alexander and Prof. Earle Kerr Paxton (W. and L. U.).

Cornelia Catherine Kerr, unmarried, died 1894, aged 41.

Margaret Ann Kerr, unmarried (owns old Kerr home).

Harriet Jane Kerr, married Jacob Nickolas Armentrout in 1881. He died 1925.

Vincent Brown Kerr, married Alice D. Bowler, 1882. She died 1883, and married Elizabeth Isabel Clarke, daughter of Dr. Jas. T. Clarke, 1889. She died 1919. Married Hanna Thomas, 1922.

JAMES AND JANE KERR'S GRANDSON

John Kerr (born 1803, died 1895, age 92) and wife, Eliza Kerr's children are John A. Kerr, married Bettie Dixon, and he died 1930, aged 78 (and his children are Laura, Bermuda, and Mrytle, and two boys, died infants), and Elizabeth (Bettie) Kerr, married John H. Sites (and their children are Annie, Lottie, Lillian, Alice, Mamie, Ruth, Richard, Edward, and John Sites), and they own and reside on the old Big Meadow Kerr farm near Stone Church.

Hiram Kerr, born 1808, and wife, Mary Ann Kerr, had no children, and Sara Kerr (Armentrout) had no children.

James and Jane Kerr's grandson, James Kerr (John's son) married Nancy Thornton in 1818 and went to Pike County, Mo., and their children are Mary Kerr-Rector, Betsy Kerr-Rector, Thornton Kerr, Susan Kerr-Allison, Sara Kerr-Thomas, Nancy Kerr-Alman, Henrietta Kerr-Brice, Magdalen Kerr-Harrison, Hiram Kerr, Amanda Kerr, and twin sons, died infants. These Kerrs resided in Pike County, Mo., and California.

Thomas Gordon Kerr (John's son), and wife, Margaret Calbreath Kerr, married 1823; children are Elizabeth Hogshhead Kerr, married James Elmore; Sara J. Kerr, married Andy Elmore; John F. Kerr, married Martha Green; Thomas Calbreath Kerr, married a Miss Wilson; Wm. Gordon Kerr, married Hettie Culwell, and these Kerrs resided in Pike County, Mo., and California. And Wm. Gordon and Hettie Kerr's children are James T. Kerr, married Flora Lester; Ben Frank Kerr, died, aged 24; Wm. P. Kerr, married Mertie A. Smith; John A. Kerr, married Lella Hughlett; Harvey J. Kerr, died infant; Dot Kerr, married Lena McGinnis; Mary Kerr, married George W. Irvine; Joseph A. Kerr, married Lettie West; and Myrta Kerr, married Owen Robinson, and all reside in Missouri.

Amaziah Kerr and wife, Jane Rutledge-Kerr's children are Clayburn Kerr, married Mary Hammond; Elizabeth M. Kerr, married Granville Wright; John A. Kerr, went west, not known of; Sara M. Kerr, married George Seaburn; George

N. Kerr, died; Lois L. Kerr, married Edward Waters. These Kerrs resided in Fulton County, Illinois, and Clayburn Kerr's children are: Bell Kerr, Jennings, Child, Mary, and two sons, died infants, and Clayburn Kerr's two sons.

Wm. S. Kerr and Edward G. Kerr reside at Table Grove, Ill. William's daughter is Lois Belle.

Will of great-grandfather, James Kerr (signed Kear), Book 11, page 81:

"I, James Kear, of Augusta County, Virginia, being weak in body, but of full reason and judgment, do make this, my last will and testament, as follows: I desire all my debts paid. I give to my beloved wife, Jane Kear, her bed, furniture, &c, and a comfortable maintenance during her life, to be paid over to her from time to time by my executors.

"To my grandson, James Kear (John's son), I give a tract of land known as Big Meadows, adjoining his father's, containing 23 acres.

"To each of my daughters, Elizabeth Givens, Margaret Ramsey, and Jane Leard, I give 100 pounds each of 1st sale. To each of my grandsons that are named for me (James Kear) I give one hundred dollars. I desire the plantation on which I reside and all other lands I own be sold; and my Negroes and stock be sold immediately and be equally divided among my sons except so much as necessary for my wife. To this last will and testament I appoint my son, John Kear, Alexander Kerr, and John Johnston, my executors. Witness my hand and seal this 2nd day of December, 1811.

JAMES KEAR (Seal)

James Kear died January 5, 1812, aged 86, and his wife, Jane Kear, died February 11, 1824, aged 85.

Copied from an old family book of Grandfather John Kerr in 1795, he writes:

"My father, James Kerr, Dr., and father Jas. Kerr, Cr., lent you (\$100) One Hundred Dollars on Dixon law suit. By 2 steers \$30."

And writing accounts with his father, James Kerr, of several pages and another page, he writes:

“My father, James Kerr, died on Sunday, the 5th day of January, 1812, aged 86, and mother, Jane Kerr, died Wednesday, the eleventh day of February, One Thousand Eight Hundred and twenty fore, her age Eighty-five.”

John Kerr gives his children's births as follows (in same book) :

James Kerr was born Friday in August the 2 in yere of Lord 1793.

Joseph Kerr was born Thirsday Dec. the 18 in the yere of Lord 1794.

Thomas G. Kerr was born Teusday in Nov. the first in the yere of Lord 1796.

Amzi Kerr was born in the yere of our Lord 1798 June 2.

John Kerr was born in the yere of our Lord 1800 May 23. Decest.

Nathaniel Kerr was born in Oct. 7 in the yere of Lord 1801.

John Kerr was born Mar. forth in the yere of Lord 1803.

Saley G Kerr was born in the yere of Lord Jan. 26 1805.

Alexander Kerr was born January 29 in the yere 1807.

Hiram Kerr was born in August the 8 in the yere 1808.

Betsy Kerr was born in March the 24 in the yere Lord 1813.

And a daughter, Jane's, birth is not written, but an old Virginia Bible says Jane died 1833.

Nathaniel Kerr's children's births are: John Samuel Kerr, born October 3, 1841, died November, 1920; Henry Kerr was born 1842 and died, aged about 2 years; Wm. T. Kerr, born 1844; Mary E. Kerr was born March, 1846, died January, 1918; Jacob Alex. Kerr, born July, 1847, died July 1882; Zachary Taylor Kerr, born October, 1848, died May, 1893; James Nathaniel Kerr, born November, 1850; Sara Frances Kerr, born January 1, 1852, died December 3, 1928, aged nearly 77; Cornelia Catherine Kerr, born April, 1853, died February, 1894; Margaret Ann Kerr, born February 12, 1855; Harriet Jane Kerr, born August 10, 1856; Vincent Brown Kerr, born August 16, 1858 (his hand); Amaziah Kerr, born

1798, died 1877, and wife, Jane Rutledge, born 1807, died 1866.

Sons and daughters of Amaziah and Jane Rutledge-Kerr are: Clayburn T. Kerr, was born 1827, died 1895; Elizabeth M. Kerr, born 1829, died 1860; John A. Kerr, born February 22, 1831; Sarah M. Kerr, born March 17, 1833, died 1896; George N. Kerr, born November 5, 1838; Lois L. Kerr, born October 14, 1844 (her hand 1907); Edward Water, born 1842, died 1919; Lois L. Kerr-Waters, born 1844, died 1924, and their children are: Ella Jane, born 1867, died 1895; George, Hettie, Dora, Gertrude, Anna Grace, born 1875, died 1896; Frank, Edward, Lovera, Ralph, died 1886.

Granville and Elizabeth Kerr-Wright's children are: Cassie, Theodore, and Wm. and Frank, dead.

Sara M. Kerr Seaburn and George Seaburn's children are: Mary E., died 1906; Eva, Elizabeth K., Bessie Belle B., 1873, died 1900, and three sons deceased.

George Nathaniel Kerr and Frances Hodgen-Kerr—One daughter, Elva Kerr; all above resided in Illinois.

John S. Kerr's (and wife, Grace P. Kerr's), son, Walter Lee Kerr, and wife, Maude Earley Kerr's children are: Mary Walter, John Earley (died about three years of age), and Dorothea Kerr, and John's son, Wm. F. Kerr and wife, Annie Brower, children are: Erma, John, and Homer.

And John Kerr's daughter, B. Vernon Kerr, married J. Lee Cowger; their children are: May C., Grace G., Harry (died aged two), Valley V., and Paul.

Alexander Kerr's (and wife, Frances Homan's) son, Charles H. Kerr, married Annie Borden, and their children are: James, Bell, Judson, Frances, and Annie. Alexander Kerr's son, Frank, married Sadie Borden, and their children are: Hubert A., Austin B., Freed, Margaret, Jesse. Alexander Kerr's son, Howard, married May Coffman, and Alex. Kerr's son, Richard W., married Florence Frame, and their children are: Wm. Guy, Kathleen, Clarence C., (Happy), Harry D., and Alexander Kerr's daughter, Bettie, married Millard Koiner, and no children. David Kerr's son, Arthur

B., married Lucy Depriest, and their son is Forrest, and David Kerr's son, Emmet, married Margaret Brown; children: Hester and Edith. David's son, Wilbur, married Annie Roudabush, and daughter is Virginia Kerr. David's son, Wm. Lee, married Amy Coffman, and children are: David, Grace and Raymond, twins; Erma, Jessie, Fred, and last, twins again.

Samuel H. Kerr's son, Hugh H., married Sara Rock, and their children are: Elizabeth and Hugh H. Kerr and Samuel H. Kerr's son, E. Bondurant Kerr, married Sue Timberlake, and their child is Mary Kerr.

And Samuel H. Kerr's daughter, Jeanetta, married Wm. Jones, and their children are: Isabel and Barry. And Sam H. Kerr's daughter, Elizabeth, unmarried.

Jacob Alex. Kerr's son, Dr. Floyd Nathaniel, married Lillian Rhodes, and their children are: Catherine, Alice, and Alexander.

Jacob Alex. Kerr's daughter, Blanche J., married Horace Morrison, and their children are: Edward, James, and Horace.

Jacob Alex. Kerr's son, Wm. Plummer, married Margaret Chandler, and their children are: Helen B., and Elizabeth.

Samuel W. and Sara F. Kerr Paxton's son, Earle Kerr Paxton, married Marye V. Allen.

James T. Kerr's son, Dr. D. Bell Kerr, married, and James Kerr's son, Newton Kerr, married Audrey Furr.

REVERCOMB-KERR KIN

First Jacob Revercomb came from Germany to Pennsylvania and to Virginia in the early settlement of the Valley of Virginia, and he was the father or grandfather of Jacob, Wm., George, and Polly Revercomb, of Valley of Virginia, and Jacob Revercomb married Mary Forrer, 1817, daughter of Henry and Jane Patterson Forrer, of Luray, Va., and their children are: Elizabeth, Henry F., Jane P., Frances C., Jacob, and M. Catherine. Elizabeth married Abram Brubaker, 1843, and their children are: Sara, James A., Calpernia Catherine, and Adrai J., and they live in Ohio and Kansas. Henry F.

married Sara Thompson, 1847, and their children are: Emma Barto Spurgeon, Bettie, and Mattie, and they went to Indiana. Jane Patterson Revercomb married Col. Nathan Kerr, 1840, and their children are: John S., Henry, Wm. T., Mary E., Jacob Alex., Zachary Taylor, James Nathaniel, Sara Frances, Margaret Ann, Harriet Jane, and Vincent Brown Kerr. Frances Caroline, married Steven H. Varner, and their children are: Laura J., Dr. Argolis O., and Adria E. (and Jacob Revercomb was unmarried).

Mary Catherine Revercomb married David Pultz, and children are: Ferdinand, David Revercomb, and Mary Eliza Pultz, and live near Lexington, Va. Ferdinand married Belle McCutchan, and their children are: Lloyd, Herbert, Zalia, and Vaughn Pultz. David R. Pultz married Wiletta Nuckels, and their children are: Lillian, Claude, Bertha, Byron, Carlisle, M. Catherine. Mary Eliza Pultz married Daniel Womeldorf, and their children are: Callie, Clarence, Gertrude, and Bruce Womeldorf.

Elizabeth and Abram Brubaker's children married as follows:

Sara married Charles Meadow, and their children are: Sara Plaine, Bascom, Laura Ester, and Elizabeth Meadow.

James A. Brubaker married Elizabeth Arnold in Ohio, and their children are: Alfred Abram, Adrai Alice, Henry James, Ella May, and Carson Arnold Brubaker.

Calpernia C., married Wm. Skinnell, and their children are: Frank and James.

Adria J. married John Beahm, and their children are: Bettie, Homer, Stella, and Vernie. Henry Forrer Revercomb's children are: Emma Revercomb married L. J. Coppage; Spurgeon married Linkenhoker; Bettie married H. Wilson; Mattie married Pennington—all in Indiana.

Wm. Revercomb, born 1787, died 1870, married Patsy Connell, 1816, and their children are: John Connell Revercomb, born 1819, married Rebecca Hottel, 1845; their children are: Addie, Dice, and Ella Ruff.

Jemima Revercomb-Witts, born 1820, married Philip

Witts, and children are: Lina, Mattie, Margaret, William, and Frank and John Witts.

George Revercomb, born 1822, married Jane Blakemore.

Margaret Revercomb, born 1823.

Wm. Revercomb, born 1825, married Sara Blakemore—children are: Janie and Charles Revercomb.

Hugh Connell Revercomb, born 1828, married Rebecca Reeves, and their children are: Wm. Thomas Revercomb, born 1855; George Washington Revercomb, born 1858; James Ward Revercomb, born 1859; Effie T. Revercomb (Weaver) born 1862; Elvira May Revercomb (Koogler), born 1864; Patsy White Revercomb (Good), born 1866; Amelia Kate Revercomb, born 1868; Henry Connell Revercomb, born 1871; Hugh Marvin Revercomb, born 1879.

George Revercomb, married Rebecca Griffith, 1822 (youngest of 36 children), and had the following children: Wm. H., H. G., Geo. B., John, Arch; H. H. (Tip), Chas. F., Nancy, and Elizabeth, and reside in Bath and Highland County, Va.; Wm. H. Revercomb married Susan Boller, and children are: George A., Hall, Howard, of Covington and Bath County, Va.; H. G. Revercomb married Martha Bratton, and went to Missouri.

George B. Revercomb married Sarah Wallace and children are: Arch, Andrew.

John Revercomb married Susan Lockridge, and child is: John and Griffith.

Archie Revercomb was killed in Confederate Army, age twenty.

H. H. (Tip) Revercomb married Harriet Cleek; children: Sara and Emma.

Chas. F. Revercomb married Ann Cleek; children: Arch, John, Chas., Eva, Nancy.

Nancy Revercomb married James Bonner.

Elizabeth Revercomb married John Bonner.

(Above are noble kin.)

Jacob, Wm., and George Revercomb's sister, Polly Revercomb married George Blakemore, of Mt. Solon, Va., and their

children are: John L. Wesley, Wm., Sara (Archart), Easter (Shepperd), and Jane (Oder).

John Blakemore married Marie Cupp, and their children are: George M., Jacob, Mary, John F., Wm., and Ben Ami.

Wesley Blakemore married Peggie Irick, and their children are: Jane, George A., Sara, Noel, Pete, Jack, and John Wesley.

Wm. Blakemore married Mattie McQuain, and children are George and Nora Belle.

Sara Blakemore married Archart.

Easter Blakemore married John Shepperd.

Jane Blakemore married Waller Oder; children are: Amanda and Nancy.

Ben Ami Blakemore married Sara Stoutemyer, and one child, Charles.

Mary Blakemore married Ben Karicofe; children: Ben, John, George, and Nora.

George M. Blakemore married Catherine Taylor—no children.

John Wesley Blakemore married Margaret Andrew Childs—R. Smithson and Walter.

These Blakemores were Southern Methodists principally. Jacob Revercomb was a member of the (Tunker) Brethren Church, and his wife, Mary Forrer, also; as the Forrers were strictly most all of the Brethren faith, but Jane P. Revercomb, wife of Nathaniel Kerr, was of the first members of Laurel Hill Baptist Church, Augusta County, Va., when organized 1851, and most of her children united with this church, and her sister, Catherine Pultz, and children, were Baptists, but Henry Revercomb's children united with the Disciple Christian Church.

THE HOGSHEAD-KERR KIN

Our grandmother, Elizabeth Hogshead (wife of Grandfather John Kerr), whose father was James Hogshead, and Elizabeth's brother, Thomas, was father of Thomas Scott Hogshead, of near Parnassus, Augusta County, Va., and

Thomas Scott Hogshead and wife's children are Cliffie, Mammie, and Emmet. Elijah Hogshead was cousin of Thomas Scott Hogshead, and Nathaniel Kerr's brothers and sisters.

Elijah Hogshead married Margaret Kerr, daughter of Wm. Kerr (Summerdean, Va.), and their son, Preston, married Elizabeth Hamilton, and their children are: Richard (Dick), Thomas (Tom), and Harry, and Elizabeth Lewis, Frances H., Emma Baily, and Mary Preston Hogshead (Clemmer).

Elijah Hogshead's other children are: Meredith, Hogshead, Wm., David, Mary Jane, Sis, and John Hogshead.

These Hogsheads are descendants of John Hogshead, who came from Pennsylvania to Virginia, in 1729, and had sons, James and John, and James' son James was father of Elizabeth Hogsett Kerr. Elijah Hogshead's wife, Margaret Kerr, was granddaughter of Robert Kerr and wife, Elizabeth Bailey, of Wales, who came to Pennsylvania 1763 and to Summerdean, Va., 1783, and bought a farm there, and this farm was owned by Robert's son, William Kerr, and William's grandson (and Samuel X. Kerr's son), M. Green Kerr, owned it. Samuel X. Kerr's wife was Eliza Wallace, and their son, M. Green Kerr, married Alma Jordan, and their sons, Ira M. and Wallace N. Kerr.

Samuel X. Kerr's brother, Robert Grove Kerr, married Cassandra McCutchan, 1830, and went to Texas, and children are: Abness Bailey, Mary Cornelia, Jerushia Edward, Robert, Orestus, all born in Augusta County.

Abness Bailey Kerr married Mary Mercer, 1855, at Selma, Texas. Children are: Robert Levi, Thomas Orestus, James Lee; Wm. Bailey, Sara Abness, and his second wife, Elizabeth Amanda Ragsdale, married 1868, and their children are: John Abness, Mary Elizabeth, Charles Grove, and Alice Lenora Kerr-Price, and they live in San Antonio, Texas, and other towns in Texas.

Sara Kerr, a sister of Samuel X. and Robert Grove Kerr, and Margaret Kerr (Hogshead), married Rev. Peter Hoge, and their sons are Arista Hoge, John B. Hoge, who had a

grocery store in Staunton, Va., and his sons, Charles Kerr Hoge and Walter D. Hoge, reside in Staunton, Va.

THE FORRER-REVERCOMB-KERR KINSHIP

The Forrers first came from Switzerland, and made Swiss watches and clocks, and they had a furnace and connected with Milnes Iron Works, near Luray, Va. Christian Forrer died in York County, Pa., 1783, and his wife was Elizabeth Kendig, and their children are: Henry, Daniel, Christian, and Samuel Forrer.

Henry Forrer married Jane Patterson, 1789, daughter of Robert and Mary Patterson, and their children are Samuel and Mary Forrer, married to Jacob Revercomb; Elizabeth, to Abram Kendrick, and Jane Catherine Forrer to Henry Utz, and Utz's descendants are in St. Joe, Mo.-Kansas, so our grandmother, Mary Forrer Revercomb, had a brother, Samuel Forrer, of Luray, Va., and a sister, Jane Catherine Forrer-Utz, a sister, Elizabeth Forrer-Kendrick, and her son, Sam Kendrick, and Dr. Tim P. Kendrick, and a daughter, Jane Kendrick-Gatewood, and a daughter, Mary Kendrick, married Wm. Varner, and their children are: Bettie Cadin Florida, Wm., and Frances Belle; and Mary Kendrick Varner had other sisters: Isabella, Catherine, and Elizabeth. Grandmother Mary Forrer Revercomb had first cousins: Henry Forrer, Hannah Forrer, Jacob Forrer, and Daniel Forrer, children of Sam Forrer, Virginia.

Sam's son, Jacob Forrer, and wife, Susan Whitmore Forrer's, children are: Elizabeth, Henry, Wm., Samuel, John, Susan, Daniel, Katherine, Mary, Salome, and Jacob, and resided at Stuarts Draft, Augusta County, Va.

Jacob's daughter, Elizabeth, married Lem Liggett. Children: Harry, Hannah, Jake, Charles, Sue, and Kate, and live in Kansas.

Jacob's son, Henry, married Maria Showalter, Rockingham County, Va., and children are: Eva, Susie, Harry, John Jacob.

Jacob's son, Samuel, married Mariah Eversole, and lives in Kansas. Children: Orilla Forrer-Hodge, and Henry.

John married Nellie Sackett, and their children are: Catherine, John, Charles, Regina, Virginia, Nellie Belle, Wm., and Samuel.

Jacob's daughter, Salome, married Joe Moomaw, of Roanoke County, Va., and she died young.

Sam's son, Daniel Forrer, Sr., married Elizabeth Kenegau, and lived on Mossy Creek, and their children are: John, Salome, Regina, Samuel, Bettie Harman, and child, Charlisle.

Sam married Sara Deyerle, and children are: Charles and Joseph.

These Forrers owned the Forrer furnace and flour mill, formerly Miller Iron Works, at Mossy Creek, Va.

We are proud of the above kin.

Henry Forrer, born 1761, died 1812, Luray, Va., married Jane Patterson, 1789, daughter of Robert and Mary Patterson, and relative of Bettie Patterson, who married Jerome Bonaparte (brother of Napoleon), and Henry and Jane Patterson Forrer's children are as follows: Samuel, Mary, Elizabeth, and Jane Catherine, who married Henry Utz. Mary married Jacob Revercomb, and Elizabeth Abram Kendrick.

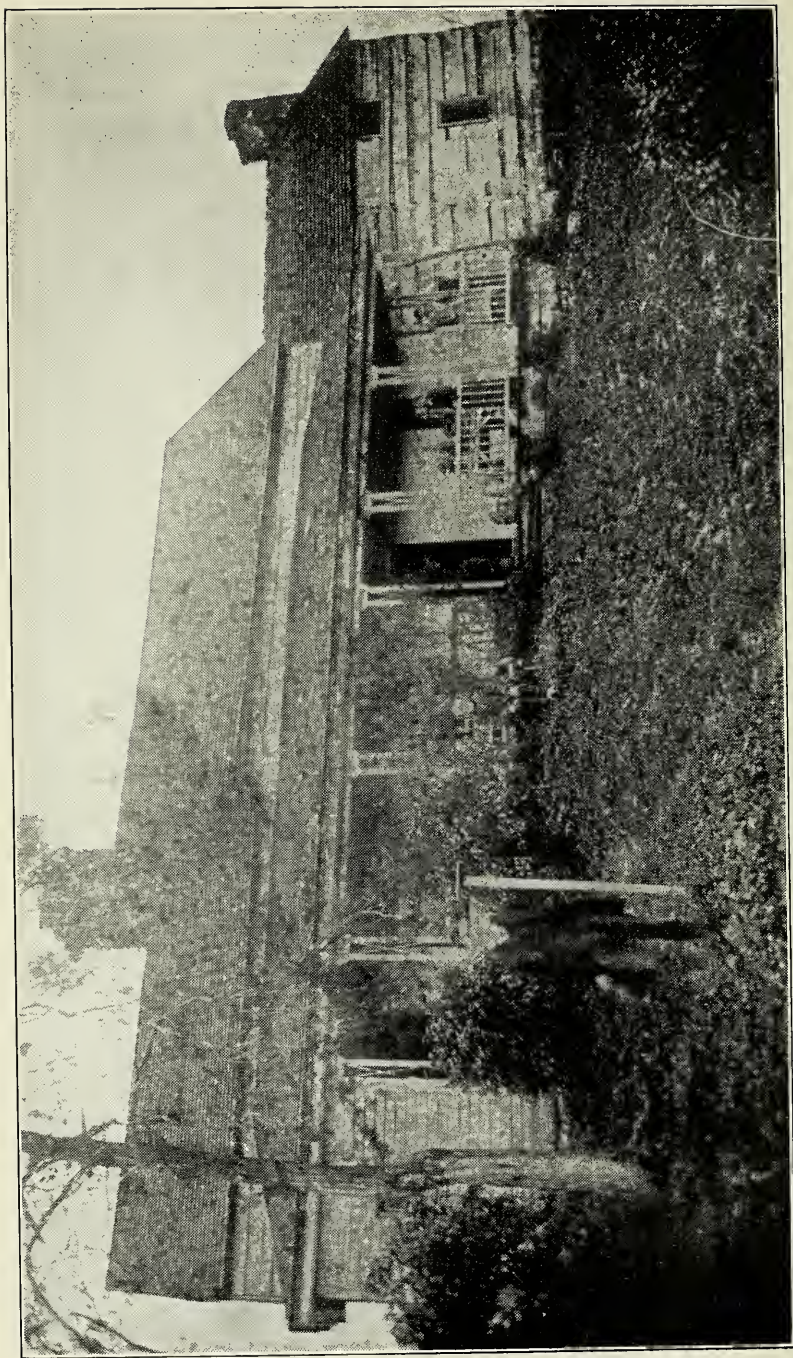
Jacob and Mary Forrer Revercomb's daughter, Frances Caroline, who married Steven H. Varner, 1847, was living in Roanoke County, Va., in 1856, when she died there, aged 31, and Steven Varner moved to Missouri, 1857, with his three children, Laura J., Argolis O., and Adria. Adria died in 1871, aged 18; Laura J. married a Mitchell, and children are: Harry R., Claude J., Lula Revercomb, and Orestus D. Mitchell, who died. Laura J. Mitchell is living at 82, a few miles from Union Star, Mo., where they own a farm. Dr. Argolis Orestus Varner lives in Union Star, Mo., where he practices medicine at age of 78. (His father died 1898, aged 78.) Dr. A. O. Varner's children are: Ethel Adria Varner-Williams, St. Joe, Mo., and Catherine Revercomb Varner-Ott, Quincy, Ill. The above ancestors and cousins are people to be proud of as kinsmen. Jacob Revercomb was inventor of

the first iron moldboard—Revercomb plow. Jacob Revercomb owned a farm of 176 acres near Mt. Sidney, Augusta County, Va., and moved to Botetourt County, Va., and after selling his 176-acre farm near Mt. Sidney to Christian Landes, in 1840, he owned a farm at Botetourt Springs, near Big Lick, now Roanoke City, and Hollins Institute is built on part of Jacob Revercomb's farm, and the old Revercomb house is yet standing, but owned by others. Nathaniel Kerr, my father, must have courted Jane Patterson Revercomb at her home near Mt. Sidney, seven miles, but when she went to Botetourt he married her in 1840, when she was only nineteen years of age, and he was 39, bringing her back to Augusta County, Va., to his old Kerr home, and in nineteen years she had thirteen children (two died infants), and she raised eleven, while her Negro woman, Charity, had nearly as many more; and then the awful, inhuman civil, uncivil war, I should say, fighting each other, came on, and her two sons, Wm. and John, sixteen and twenty, enlisted for the fight. Her husband, Col. Nathaniel Kerr (colonel of militia), being too old for service, and so in less than a year from the close of this war she died March 27, 1866, like a "silent heroine" broken by trials and burdens of her short life. And now another fight is on: the Serpent, the Liquor Traffic, has its head bruised, but still shakes its tail and wants license again to make drunkards; but woe to men who vote to put the cup to his brother's lips. Can church members who vote for wet representatives be Christians? I couldn't vote wet. How can church member editors condemn their dry bishops, pastors, and church conferences for their stand against license of liquor or any evil? Why don't they get out? Scriptures say in last days perilous times shall come and men shall be despisers of those that are good, and lovers of pleasure more than lovers of God. And this sort creep into houses and lead silly women astray. 2nd Timothy, 3rd chapter. Political parties are rotten, and fight good and worship party name as their idol, led and financed by wet, corrupt men, dries say.

This wet crowd say Christians should stay out of politics;

but to do that they must stay away from voting, as each church member who votes is in politics; but they say the preacher must not talk or preach against the liquor traffic; remember, the devil said let us alone! But they say Christians should be content to just pat a drinker on the shoulder and tell him to repent and seek his salvation, which is right. But at the same time, they tell us to vote for their wet Democratic candidates to license intoxicating liquor again and tempt the weak drinker we talked to about his soul. No wonder the Scriptures say that man is deceitful above all things, and desperately wicked. We should not license intoxicating liquor that tempts our weak brother and makes him drunk. The wet crowd says we can't enforce prohibition, and we need the licence to help run our government. Are we that low down? Is the law against adultery enforced? And other evils? Are we to be perfect to fight liquor? Wets stoop to destroy a man's character and get most daily newspapers to help them, just because leading dry men are fighting their devilish business. I hope the Kerrs and kin will not worship the name "Democrat" above their church, but fight this enemy of the Church. No evil should be licensed, even if the law against it is not enforced.

A photo of the first old house of James Kerr and descendants, is given on next page, on south bank of Middle River of the Shenandoah, and 150 yards from junctions of Christians Creek and Long Meadow Run with Middle River, where all three streams unite in one at same point. This old house, built about 1730 to 1740, is of logs, with large rock chimney and first fireplace for logs, eight feet long with double thick doors and peep-hole windows to bar out Indians. This picture was taken about fifty years ago (1880). The owner, Nathaniel Kerr, is sitting in the yard, eighty years old, and his granddaughter, Blanche Kerr (Alex.'s daughter), standing by his side; and his daughters, Cornelia Catherine and Margaret Ann Kerr, standing on the porch, and his youngest child, Vincent Brown Kerr, at the front in the yard, making three generations present. At this writing, 1930, Margaret Ann Kerr owns the house. James Kerr, first owner, died

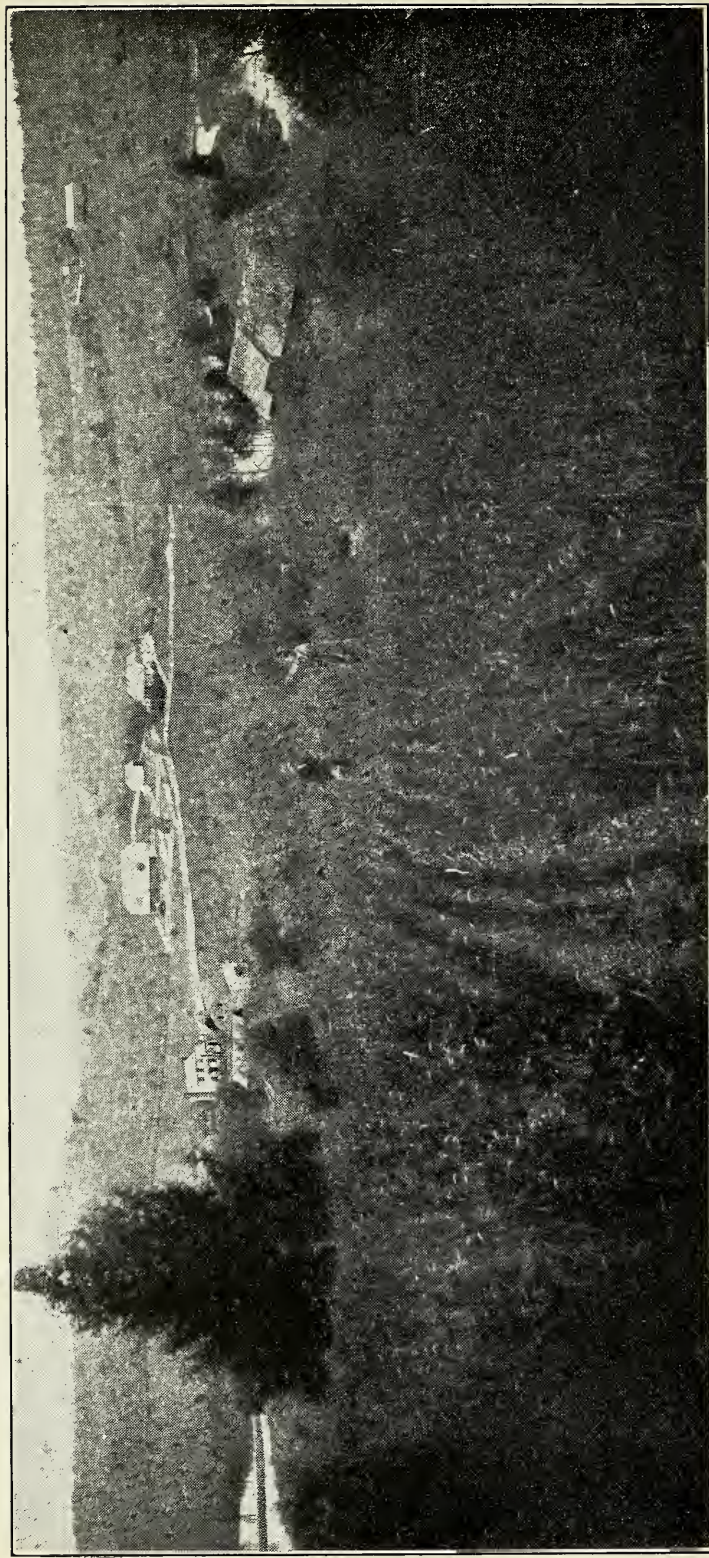


Old Kerr House Built Between 1730 and 1741, and Yet Owned by Kerrs Nearly 200 Years—Described on Preceding Page

here, 1812, eighty-six years old, and his wife, Jane Kerr, died here, 1824, at age of eighty-five years, and his son, John Kerr, died here, 1830, owner of the old house, just 100 years ago.

This old house is used yet, and it is so sad to think of our ancestors and parents and brothers and sisters who lived here and have passed away, to a better home, we hope. Mother died here, 1866; father, 1888; my dear wife, Alice, 1883; and sister, Cornelia, 1894, and other brothers and sisters at their homes a few miles off. Only four of us, James, Margaret, Harriet, and Vincent, are left of twelve children.

A picture of the landscape view of the old Kerr home on next page—the old house is in center of this picture on end of a low ridge, with Middle River just back of house, and the old Kerr grist mill south of old house on Christians (Thirsty) Creek; and across Middle River, north of old house, is the Kerr farm and house the first James Kerr deeded his son, Alex. Kerr, of 145 acres of the 180 acres John Kerr patented in 1749, which Jas. Kerr purchased in 1772, at a narrow point east of the old mill between Christians (Thirsty) Creek and (Gearer) Long Meadow Run is an old house and barn built by David Kerr on his share of his grandfather, James Kerr's, 300-acre farm, and this barn is just about the five oaks first corner of the Beverly Manor survey. In the front of this landscape picture is Vincent B. Kerr, a great-grandson of first James Kerr (who first owned this land), pointing towards the old house, and Joseph Frey, a grandson of David Kerr, standing by. And the old mill and dam is plainly shown here; and after being sold to H. Brew, miller, about 1850, by Nathaniel Kerr, was bought back by his son, Vincent B. Kerr, in 1890, and the new process roller system flour mill established, changing name from Lilly of the Valley to Rio Vista (River View) Mills. The Beverly survey of 118,491 acres of land began at five oaks at a narrow point between Thirsty (Christians) Creek and Gearer (Long Meadow) Run (about barn in picture) 30 rods from Middle River, thence N 70 W 364 poles near river and thence N 15,



Old Kerr House and Mill and Land Including Kerr Farm Across Middle River and Christians Creek and Long Meadow Run at Junction With Middle River—Described on Preceding Page

W 443 poles across Middle River, thence 75 E 297 poles, N 15 E 44 poles to Middle River, and down river 102 poles to a stone Wm. McCue dug up and put in Court House, Staunton, Va., and from this first day's survey (1736 grant to Beverly) they come back to first corner, followed course of (Gearer) Long Meadow Run to now near Hermitage to near Greenville and West North Mountain, and N 70 E 4190 P Stone, at Middle River (moved to Staunton Courthouse).

As we pen these words we think of the hardships our parents and ancestors bore in their fights with Indians and British to protect their families and homes and crops they labored so hard for, cutting down trees into wood and mauling rails for fences, and hewing logs to build houses and barns, raising flax and scutching it and their wives spinning it for clothes. And of the bearing of children of which my grandmother and mother each had a dozen, and what awful pain, anxiety, and care! And now we fuss about hard times while riding around in automobiles and reaping their labors, without shame, and boys and girls having a good time, smoking cigarettes and going to movies—and that is not all, by a long shot. And we are taxed heavy for schools to teach them to play baseball, football, basketball, and ball-room, etc., and a larger tax to build fine macadam roads for lovers of pleasure, more than lovers of God; and for Scripture on the perilous times, read 2nd Timothy, 3rd chapter, and 24th chapter of Matthew; and it reads: "Except those days should be shortened no flesh will be saved." And this fast, wicked life is ushering in these last days. I think of days when they went to church on horseback and took their wives and children and sweethearts on behind the saddle, and cut their hay and wheat and rye and oats with scythe and cradle, and when I was fifteen or sweet sixteen, I was one of two that cradled seventy acres of wheat my father had on his 300-acre farm. That was fifty-six years ago. I won't promise to do that now in ten days. Part of that land is idle now, and men are idle and won't work it. Perhaps a dozen families can live on it, if improved, and quit auto riding.

KERR MONUMENT TO ANCESTORS OF AUGUSTA COUNTY, VIRGINIA

(North Side)	(West Side)	(East Side)	(South Side)
KERRS GREAT GRANDFATHER AND GREAT GRANDMOTHER JAMES KERR Died 1812 Age 86 HIS WIFE JANE KERR Died 1824 Age 85 Children—James, John, Alexander, Nathaniel, Betsy, Margaret Jane JAMES KERR DIED 1770 JOHN KERR DIED 1772 JOHN KERR DIED 1794	K GRAND FATHER-MOTHER (of 12 Children) KERR JOHN KERR Died July 1830 HIS WIFE ELIZABETH HOGSHEAD Died 1842 Children Joseph 1794-1831 Sara 1805-1866 Alex 1807-1833 Jane 1833 Hiram 1808 Nathaniel 1801-1888 John 1803-1895 Elizabeth 1813-1889 James 1793-in Mo. Thomas 1796-1834 Mo. Amaziah 1798-1877 Ill. These Kerrs Hope to Meet in Heaven with Christ and Saviour	K MOTHER Of 12 Children JANE PATTERSON REVERCOMB WIFE OF NATHANIEL KERR AND DAUGHTER OF JAMES REVERCOMB AND MARY FARRER REVERCOMB Born Nov. 1, 1821 Died Mar. 27, 1866 Age 44 Years 4½ Mo. Children—John, Henry, Will, Mary, Alex, Zach, James, Sara, Cornelia, Margaret, Harriet, Vincent Erected by V. B. Kerr and Nephews November 11, 1930 At Mother's Grave	REVERCOMB GRANDFATHER AND MOTHER JACOB REVERCOMB Died 1862 AND WIFE MARY FARRAR REVERCOMB Died 1870 Buried in Bedford Co., Va. Children—Elizabeth, Frances, Catherine, Jane, Henry, Jacob SWISS AND DUTCH REVERCOMB- FORRER

Kerrs of Augusta Co., Va.
1730 to 1930

THE ABOVE MONUMENT WAS ERECTED IN THE OLD GRAVEYARD AT STONE CHURCH, NOVEMBER 11, 1930.

THE CHURCH OF CHRIST

The Church of Christ was named by Christ Himself, when Peter said: "Thou art the Christ the Son of the living God." And Christ said: "Upon this Rock I will build my Church." So it is Christ's Church of Christ—not a Lutheran, Methodist, Episcopal, Baptist, or Presbyterian, but The Church of Christ. He builds, and no other foundation can denominations and Roman Catholics build on, but the Rock Christ, and we must follow Christ and feed His sheep and lambs, and He says when we feed the hungry and needy ye have done it unto me. And if we don't feed them, He will say: "Depart from me." We are told to come out from among the wicked. Paul says not to keep company with any man that is called a brother, be a fornicator or a drunkard, etc.; no, not to eat with such; and put away from among you that wicked person. Do the churches do that today? And Paul says: "Ye have houses to eat in when you hunger, eat at home (not in the church); and Christ said: "Make not my Father's house a house of merchandise." Christ said we must not stone people or pull up tares in the field-world to destroy lives of bad people. His angels coming will do that, but His Church is without spot or blemish. And we should follow Christ in Baptism, in likeness of His burial and resurrection, and hope to receive His spirit and go down into the water like Philip and the eunuch. Acts 8:38—Romans 6:4-5.

Please read the beautiful writing below on Baptism:

BAPTISM, AND THE BAPTISM OF THE HOLY SPIRIT

By A. B. SIMPSON

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38).

"For by one Spirit are we all baptized into one body; . . . and have been all made to drink into one Spirit." (1 Cor. 12:13).

The subject of baptism is too often treated as a mere question of doctrine. The writer has never been permitted so to treat it, but rather as a matter of spiritual experience. So it came to him, and so he has ever wished to present it to inquirers. It seems a pity that it should be made

a matter of mere sectarian controversy and a cause of division among Christians. Baptism has a high place in the experience of every earnest disciple who has seen it through the revealing light of the Holy Ghost, but the dearer it becomes to one's heart, the less does he feel like making it a matter of controversy, and the more does he wish through it to enter into a deeper death and a more vital resurrection with the Lord Jesus Christ, as baptism so vividly sets forth this twofold experience.

One's opinions are often strangely contradicted by his convictions. We inherit our opinions and we are very apt to contend sturdily for the doctrines we have received by this inheritance; but we receive our convictions from the Holy Ghost, and they often revolutionize our long-cherished opinions. It sounds like the irony of fate to confess that the first prize the writer of this paper ever received as a theological student was the sum of \$40.00, won by him in a contest during his first year at the seminary, on the subject of baptism, in which he wrote a prize paper proving to his own satisfaction and that of his examiners that the Baptists were all wrong.

Later in life it pleased the Holy Ghost to show him in his own deepest spirit that he might have waited to get the Master's voice before so boldly exploiting his theological ideas. It was in the autumn of 1881, while cherishing no thought of any change in his theological views, but very earnestly looking out upon the fields, and asking, "Lord, what wilt Thou have me to do?" He was giving a course of lectures to his congregation in the City of New York, and he had come to that passage describing the crossing of the Red Sea by the Israelites under Moses. Earnestly inquiring of the Spirit of God what the deeper meaning of the Red Sea was in our spiritual life, he saw with great plainness that it represented our death to the old life of Egypt and the world. Along with this there was suddenly flashed into his mind that striking passage in First Corinthians 10:2: "And they were all baptized unto Moses in the cloud and in the sea," and like a vision there rose before him the picture of Israel's host passing through the flood, while at the same time the cloud, representing the Holy Spirit, fell upon them and covered them with its heavenly baptism. Thus there was a double baptism. They were baptized in the flood; they were baptized in the cloud. The water and the Spirit were both present. Somehow there came with it such a vision of Christian baptism in its deeper and spiritual import, leading us down into the flood of death and burial, and at the same moment bringing to us the open heavens and the descending Holy Ghost, that it fairly startled him.

Then simultaneously arose another vision that seemed to unfold as a panorama. It was that of Christ entering the valley of Jordan in baptism, and as He passed through that sacred rite and came forth like Israel crossing the sea, in like manner the Spirit descended also upon Him and abode, and He received the double baptism of the water and the Spirit at the same moment, and from that hour went forth, no longer the Man of Nazareth, but the Son of God, clothed with the power of the Holy Ghost. Then a third vision seemed to arise. It was the multitude of Pentecost, heart-stricken and convicted by the power of God, and crying out under

Peter's sermon, "Men and brethren, what must we do?" And then came the answer of our text: "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." There again the water and the Spirit were inseparably linked. The outward baptism was but a stepping stone to the higher baptism of the Holy Ghost, and they were all expected to enter into both, as though neither was complete without the other. As these visions flashed across his mind there came to him such a restful and unalterable conviction that baptism was much more than he had dreamed, much more than the rite of initiation into the Christian Church, much more than the sign and seal of a hereditary conviction on the part of parents for their children; that it was the symbol of personal, intelligent, voluntary, and profoundly earnest surrender of our life to God in self-crucifixion, and the act of dying with Christ, that we really pass out of our old life as truly as Israel crossed the Sea, and have such an entering into a new world of life through the resurrection of Jesus Christ as came to them when they found themselves on the other side, and that this was to be sealed by the actual descent and infilling of the Holy Ghost coming to us as really as the cloud fell upon them, or as the Holy Ghost descended on the banks of the Jordan and abode upon the Person of Jesus Christ. The baptism of the Holy Spirit from that time had a new significance. And indeed, there was but one baptism, for the water and the Spirit were each but part of a greater whole, and both were linked in the divine appointment, the one as the sign and the other as the divine reality of a great crisis act by which we passed through death into resurrection life and became united through the Holy Ghost henceforth to the living God as the Source and Power of our new and heavenly life.

This passage led on to other and deeper teachings in the New Testament Epistles, where the spiritual significance of baptism as the type of our death and resurrection with Christ is so vividly unfolded. It is needless to say that the convictions thus supernaturally revealed through the Word of God became henceforth settled principles of faith and conduct, and that at the earliest possible moment the writer followed in obedience the steps of the Master and entered by baptism into a deeper death and life with the Lord. Some years before he had received the Holy Spirit, but God was pleased to use the symbol to deepen that experience and most profoundly reveal Himself in connection with it. All the circumstances attending it were strangely fitted to impress upon his mind and heart the new significance which baptism had assumed. It was, indeed, a death to all his past religious history and work. The very circumstances of his baptism were singularly humbling and trying. Not in some distinguished public temple did he follow his Lord through the gates of death, but in a humble little frame schoolhouse in the poorest district of New York, where a baptistry had been erected by a little company of believers who held occasional services there and loaned it for this occasion. It was a bitter autumn day when even the water was as cold as ice and the little schoolroom was as cheerless as winter, with no audience present but the wife of the humble evangelist that baptized him, no sympathy

from a single human friend with his obedience to the dictates of his consciousness of being utterly alone, misunderstood, and condemned even by his dearest friends for an act of eccentric fanaticism that must surely separate him from all the associations of his Christian life and work. All this seemed to make only more real the fact that it was, indeed, a death to all the past, and that God did not want to spare him a single pang of its bitterness, that he might be even nearer to his Master in every stage of that journey to the cross. But after it was over, as he stood alone in that cheerless dressing room, shivering from that cold plunge in the icy fountain, the very evangelist that baptized him having hurried on and left him, and as hastily robing himself he threw himself upon his knees and thanked his Lord for the unspeakable privilege of following Him in full obedience into death, no language can ever express, and no subsequent experience can ever obliterate the unutterable joy that came sweeping into every sense of his soul and spirit, making even his body thrill with strange warmth and ecstatic delight as the Master seemed to say, "You have gone with Me into the death, now you shall come with Me into the resurrection." These are experiences into whose sacredness others cannot enter, except in so far as they have been repeated in their lives, and which we only dare to refer to in explaining the fact that this precious ordinance became spiritually so real that it has ever since seemed a pain to make it a mere matter of religious form or doctrinal controversy.

After this step of personal obedience it might be supposed that the next step would be uniting with the Baptist congregation, but this did not follow, and probably never will. The conviction came with great clearness that this was a matter of personal obedience to God, but not sufficient ground to justify one in separating himself in the communion of the Church of God from brethren who did not see it in the same light. To take the position of a close communion church, which made the ordinance of baptism by immersion a term of membership, and excluded from that communion table godly brethren who did not see it in this light, was a step the writer could not take. And while it has been his privilege to belong to the beloved Baptist body in a very sweet and spiritual sense, it has been his equal privilege to feel that he belongs likewise to every other evangelical denomination of Christians that hold the living Head, and love the Lord Jesus in sincerity, and that he can sit down with any of them at the communion table with the blessed sense of equal fellowship and Christian brotherhood.

Naturally, therefore, he cannot too strongly emphasize the spiritual side of Christian baptism, as distinguished from its doctrinal and sectarian aspect. Even Paul, though so clearly teaching and uniformly emphasizing its important place, yet shrank from unduly allowing it to take the place of the Gospel of salvation. "I thank God," he says, "that I baptized none of you, but Crispus and Gaius; . . . and I baptized also the household of Stephanus; . . . for Christ sent me not to baptize, but to preach the Gospel." Let us look at baptism for a little while, especially in this higher view, as significant of the greater baptism with the Holy Ghost.

I. THE ORDINANCE OF BAPTISM

The ceremony of baptism was not unknown to the Jews, but it was entirely associated with the baptism of proselytes. When John introduced the baptism of repentance its peculiar significance lay in the fact that it treated and recognized the Jew as no better than a Gentile. By his unbelief and disobedience he had practically forfeited his covenant rights and, like a proselyte, he had to be readmitted to these covenant rights and dealt with as one who was accounted dead to his past life. In keeping with this, John himself had said to his countrymen when they came to him to be baptized, "Think not to say within yourselves, We have Abraham as our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees." John's baptism, therefore, was an utter cutting down of the old tradition tree of Jewish birthright, and literally signified as much as Christian baptism does today, a complete death and resurrection. At the same time John's baptism went no farther than repentance and reformation, and as he administered it he frankly acknowledged the need of something better, and announced the coming of his divine Successor, who would baptize them into a higher experience of sanctifying power through the Holy Ghost. Christ's baptism, therefore, was essentially different from John's and marked a higher advance in the significance of the rite and the privileges to which it admitted its subjects. Therefore, we find Christ and His disciples baptizing even during the ministry of John, and awakening the jealousy of John's adherents by the fact that they made and baptized more disciples than John. Jesus Himself was the first to receive this higher baptism and to become thus the forerunner of all that should follow Him through the gates of death and resurrection. As He emerged from the baptismal waters there came to Him something that had not hitherto occurred. The heavens were opened and the Holy Ghost descended in a bodily form and abode upon Him. This was an object-lesson, and the fulfilment of what John himself announced to his own disciples, "He shall baptize you with the Holy Ghost and with fire." There can be no doubt that in the subsequent baptisms of Christ's disciples in His name this was always emphasized. It was not baptism unto repentance merely, but baptism unto Christ and through Christ into the baptism of the Holy Ghost. This is made more certain by the remarkable incident in the nineteenth chapter of the Acts of the Apostles, where Paul at Ephesus met a number of brethren who had been baptized unto John's baptism, but had not received or even heard of the Holy Ghost. These persons were rebaptized and immediately received the Holy Spirit.

In His last commission Christ instituted the ordinance of baptism as the law of the Christian dispensation for all believers. It is clearly indicated that baptism is a voluntary act and one that involves the intelligent faith of the party receiving it. Throughout the Acts of the Apostles we find baptism always accompanied by the profession of faith in Christ, and while households are undoubtedly mentioned as being baptized, yet it is also implied or stated that they were duly instructed before receiving bap-

tism, and were, therefore, it is assumed, capable of receiving and understanding instruction. But in the deeper teaching of the New Testament we find baptism uniformly connected with a deeper experience, and, writing to the Romans, the Apostle Paul reminds them that baptism was the symbol of death and resurrection with Christ, and that as its subjects they are called to enter with Him into the deeper death and life. The same truth is brought out in Colossians with great force and fulness and the apostle Peter also confirms this view of baptism. "The like figure," he says, "whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." That is to say, baptism is not merely a sign now of outward reformation, or mere repentance, but it means vital union with the Lord Jesus in His resurrection life, and in its very form it is the natural and perfect type of the resurrection. It thus becomes not merely the symbol of a provision of faith in the Lord Jesus, but of that deeper life which comes to us through union with the Holy Spirit. Beloved, have we entered into this baptism in this higher sense? Then, indeed, it has marked an epoch in our life and become to us at once not only the crossing of the Red Sea and our deliverance from Egyptian bondage, but the deeper death of the Jordan and the entering into the Land of Promise in all its fulness of reality, rest, and victory.

II. THE BAPTISM OF THE HOLY SPIRIT

This is called a baptism by John, by the Lord, and by the Apostle Paul. "He shall baptize you with the Holy Ghost and with fire," is the language of John. "Ye shall be baptized with the Holy Ghost not many days hence," was the promise of the departed Master. "By one Spirit are we all baptized into one body," is the Apostle's significant language. The very use of the term connects the deeper experience with the outward rite, and there is a good reason for this. Baptism is, indeed, a death and resurrection, and we cannot receive the Holy Ghost until we pass into death to self and sin and rise with Christ in the power of His endless life. The promise of John to His disciples, that Christ should baptize them "with the Holy Ghost and with fire," implies this. Christianity was to bring into our experience something far more than mere forgiveness of sins. Many Christians have not yet passed beyond John's baptism. Their life is merely a reformation and an experience of pardon and justification, and the real meaning of their baptism is yet unknown to them. Dear friend, is that true of you? Have you received the Holy Ghost since you believed? The baptism of the Holy Ghost was not intended merely for apostles and special ministers of the Gospel. This was the Old Testament limitation of the Spirit; but the peculiarity of the New Testament promise was that "the Spirit should be poured out upon all flesh." His coming was not merely intended as an endowment of power for service, but quite as much as a quickening of spirit for holy living, and the fruits of Pentecost were quite as marked in the personal character and holy example of the early Christians as in their witness-bearing and their work. The two re-

sults are most distinctly specified: "With great power gave the apostles witness of the resurrection of Jesus Christ, and great grace was upon them all." We need the Holy Ghost first for personal holiness, and this should always lead to power for service.

What is definitely meant by the baptism of the Holy Spirit? Is it some special experience subjective to ourselves, involving a marked change of character and feeling? Or is it something more? It seems to be clearly taught both by the experience of our Lord Himself in His baptism and by all the references to the subject in the New Testament writings, that we are to regard the baptism of the Spirit rather as a baptism with the Spirit. It is not that the Spirit baptizes us with some special feeling, gift, or blessing, but rather that Christ baptizes us with the Spirit Himself. The baptism is simply the receiving of the Person—the personal Holy Ghost, who henceforth becomes united to our life, and in communication with whom we are divinely enabled for every Christian experience and every spiritual ministry. When Jesus emerged from the Jordan, there came into His life another Personality, and henceforth it was not one Person who spake and wrought, but two. It was not merely Jesus Christ, the Son of Man and the Son of God, but it was the Son of God in communion with the Spirit of God. This is exactly what occurs when we receive the Holy Ghost. We become personally united to the Lord through the Holy Spirit, and we go forth into our future life, no longer alone, but leaning upon our Beloved, and drawing our sufficiency and strength for everything from His constant presence and abiding life. It is not power we receive, but Him, and He administers the power as He reigns upon the throne of our hearts and administers the government of our life.

But let us not make the other mistake of regarding the baptism with the Spirit as the goal of Christian experience. It is rather the starting point from which we go forward into ever deeper experiences of grace and power. We are not to rest in it, but to go forward through it into all the advanced stages of Christian maturity. Next the Apostle in our text uses the expression, "We have been baptized into one body and made to drink into one Spirit." The baptism is the first experience. The drinking marks the successive and habitual experiences of our life. We are plunged into the ocean in baptism, but we drink from its fulness as we go forward into all the heights and depths of divine life and love. The first experience is variously spoken of as "the sealing of the Spirit"; "the baptism of the Spirit"; "the earnest of the Spirit." The deeper experiences are described by such phrases as "walking in the Spirit"; "living in the Spirit"; "drinking of the Spirit"; "walking in the comfort of the Holy Ghost." When the Holy Spirit takes command of our surrendered life, He begins to work out in us God's perfect will and plan for our life. In pursuance of this, it is said, "The Spirit that dwelleth in us loveth us to jealousy." He is most sensitive to our higher interests, grieving when we hinder His purpose of love, and ever pressing, alluring, and leading us on to higher ground. He breathes in us prayers which He would ever fulfil for our own blessing or for some other's need. He controls for us provi-

dences and events of life so as to bring us into situations which can best work out His perfect will. He guides by His inward suggestions, as well as by His providence and word, and He constantly meets us in the blessed communion of the Holy Ghost, which is the supreme source of the Christian's peace and joy, and becomes to us the Quickener of our mortal body, the Healer of our diseases, and the Spirit of hope, inspiration, and holy vision, showing us things to come, and awakening in our hearts aspirations after the things which He would graciously fulfil in our actual life. What a privilege to have such a Guide, such a Friend, such a Monitor, such a Motherhood of love and grace! Let us be true to it, and so walking in the Spirit press forward until He shall share with us the supreme joy of proving all that good and perfect and acceptable will of God, and entering both here and hereafter into all that is meant by "God's Best."

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